impossible to state, as it is to fix upon the exact tract of country from which the Aryans sprang. With reference to the Khasi branch of the Mon-Anam family, it would seem reasonable to suppose that if they are not the autochthons of a portion of the hills on the southern bank of the Brahmaputra, and if they migrated to Assam from some other country, it is not unlikely that they followed the direction of the different irruptions of foreign peoples into Assam of which we have authentic data, i.e. from south-east to north-west, as was the case with the Ahom invaders of Assam who invaded Assam from their settlements in the Shan States *viâ* the Patkoi range, the different Burmese invasions, the movements of the Khamtis and, again, the Singphos, from the country to the east of the Hukong Valley. Whether the first cousins of the Khasis, the Mons, moved to their present abode from China, whether they are the aboriginies of the portion of Burma they at present occupy, or were one of the races "of Turanian origin" who, as Forbes thinks, originally occupied the valley of the Ganges before the Aryan invasion, must be left to others more qualified than myself to determine. Further, it is difficult to clear up the mystery of the survival, in an isolated position, of people like the Ho-Mundas, whose language and certain customs exhibit points of similarity with those of the Khasis, in close proximity to the Dravidian tribes and at a great distance from the Khasis, there being no people who exhibit similar characteristics inhabiting countries situated in between; but we can, I think, reasonably suppose that the Khasis are an offshoot of the Mon people of Further India in the light of the historical fact I have quoted, i.e. that the movements of races into Assam have usually, although not invariably, taken place from the east, and not from the west. The tendency for outside people to move into Assam from the east still continues.

Appendix.

The late Mr. S. E. Peal, F.R.G.S., in an interesting and suggestive paper published in the *Journal of the Asiatic Society of Bengal* in 1896, drew attention to certain illustrations of

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"singular shoulder-headed celts," found only in the Malay Peninsula till the year 1875, when they were also discovered in Chota Nagpur, and figured in the Journal of the Asiatic Society of Bengal for June of that year. These "celts" are, as the name implies, ancient stone implements. Mr. Peal goes on to state the interesting fact that when he was at Ledo and Tikak, Naga villages, east of Makum, on the south-east frontier of the Lakhimpur district of Assam, in 1895, he found iron implements, miniature hoes, used by the Nagas, of a similar shape to the "shoulder-headed celts" which had been found in the Malay Peninsula and Chota Nagpur. Now the peculiarly shaped Khasi hoe or *ma-ddiw*, a sketch of which is given, with its far projecting shoulders, is merely an enlarged edition of the Naga hoe described by Peal, and may therefore be regarded as a modern representative in iron, although on an enlarged scale, of the "shoulder-headed celts." Another interesting point is that, according to Forbes, the Burmese name for these stone celts is *mo-gyo*. Now the Khasi name for the hoe is *ma-ddiw*. The similarity between the two words seems very strong. Forbes says the name *mo-gyo* in Burmese means "cloud or sky chain," which he interprets "thunderbolt," the popular belief there, as in other countries, being that these paleolithic implements fell from heaven. Although the Khasi name *ma-ddiw* has no connection whatsoever with *mo-dite*, it is a singular coincidence that the name for the Khasi hoe of the present day should almost exactly correspond with the Burmese name for the paleolithic implement found in Burma and the Malay Peninsula, and when it is remembered that these stone celts are of a different shape from that of the stone implements which have been found in India (with the exception of Chota Nagpur), there would seem to be some grounds for believing that the

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Khasis are connected with people who inhabited the Malay Peninsula and Chota Nagpur at the time of the Stone Age.* That these people were what Logan calls the Mon-Anam, may possibly be the case. Mr. Peal goes on to state, "the discovery is interesting for other reasons, it possibly amounts to a demonstration that Logan (who it is believed was the first to draw attention to the points of resemblance between the languages of the Mon-Anam or Mon-Khmêr and those of the Mundas and the Khasis), was correct in assuming that at one time the Mon-Anam races and influence extended from the Vindyas all over the Ganges Basin, even over Assam, the northern border of the Ultra Indian Peninsula." Mr. Peal then remarks that the Eastern Nagas of the Tirap, Namstik, and Sonkap group "are strikingly like them (i.e. the Mon-Anam races), in many respects, the women being particularly robust, with pale colour and at times rosy cheeks." The interesting statement follows that the men wear the Khasi-Mikir sleeveless coat. Under the heading of dress this will be found described as a garment which leaves the neck and arms bare, with a fringe at the bottom and with a row of tassels across the chest, the coat being fastened by frogs in front. It is a garment of a distinctive character and cannot be mistaken; it used to be worn largely by the Khasis, and is still used extensively by the Syntengs and Lyngams and by the Mikirs, and that it should have been found amongst these Eastern Nagas is certainly remarkable. It is to be regretted that the investigations of the Ethnographical Survey, as at present conducted, have not extended to these Eastern Nagas, who inhabit tracts either outside British territory or in very remote places on its confines, so that we are at present unable to state whether any of these tribes possess other points of affinity, as

* It is interesting to compare the remarks of M. Aymonier in his volume iii. of "Le Cambodge." He writes as follows:—"Mais en Indo-Chine on trouve, partout disseminé, ce que les indigènes, au Cambodge du moins, appellent, comme les peuples les plus éloignés du globe 'les traits de foudre.' Ce sont ici des haches de l'âge néolithique ou de la pierre polie, dont la plupart appartiennent au type répandu en toute la terre. D'autres de ces celtes, dits *spatés*, parceque'ils possèdent un talon d'une forme particulière, paraissent appartenir en propre à l'Indo-Chine et à la presqu'île dekkhanique. Ils fourniraient donc un premier indice, non négligeable, d'une communauté d'origine des populations primitives des deux péninsules, cis et trans gangétique."

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shield of Cherrapunji is used as a protection from rain. 293
Those of Maharam and Mawiang are each of a peculiar pattern. 352
Smaller shields are used as protections from the sun or merely for show, and there are specially small sizes for children. Then there are the different kinds of basket (*ki khoh*) which are carried on the back, slung across the forehead 415 482
by a cane head-strap. These, again, are of different sizes. They are, however, always of the same conical shape, being round and broad-mouthed at the top and gradually tapering to a point at the bottom. A bamboo cover is used to protect the contents of the basket from rain. There is a special kind of basket made of cane or bamboo with a cover, which is used for carrying articles on a journey. These baskets, again, are of different sizes, the largest and best that the writer has seen being manufactured at Rambrai, in the south-western portion of the hills. 412
Paddy is husked in a wooden mortar by means of a heavy 415
wooden pestle. These are to be seen all over the hills. The 256
work of husking paddy is performed by the women. A bamboo sieve is sometimes used for sifting the husked rice, a winnowing fan being applied to separate the husk. The cleaned rice is exposed to the sun in a bamboo tray. Paddy is stored in a separate store-house in large circular bamboo receptacles. These hold sometimes as much as 30 maunds* of grain. Large baskets are also used for keeping paddy in. In 415
every Khasi house is to be found the net bag which is made 825
out of pineapple fibre, or of a *stein*, the Assamese *rilo* 436
(Boehmeria nivea). These bags are of two sizes, the larger one for keeping cowries in, the cowrie in former days having been used instead of current coin in these hills, the smaller for the ever necessary betel-nut. *Piás* leaves are kept in a bamboo tube, and tobacco leaves in a smaller one. Lime, for eating with betel-nut, is kept in a metal box, sometimes of silver, which is made in two separate parts held together by a chain. The box is called *ka shanam*, and 415
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divination purposes, one end of it being held in the hand, and the other, by means of the chain, being allowed to swing

* The maund is 82 lbs. 804

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like a pendulum. An explanation of this method of divination will be found i the paragraph dealing with divination.

There is alo a pair of squeezers used by the old and toothless for reaking up betel-nut. In the houses of the well-to-do is to be seen the ordinary hubble-bubble of India. Outsid the houses of cultivators are wooden troughs hollowed out o the trunks of trees, which are used either as drinking troughs for cattle or for feeding pigs. A special set of utensils is used for manufacturing liquor. The Synteng and War articles of furniture and utensils are the same as those of the Khasis, with different names, a remark which applies also to those of the Bhois and Lyngams. Both the latter, however, use leaves as plates, the Bhoi using the wild plantain and the Lyngam a large leaf called *ka 'la mariong*. The leaves are thrown away after eating, fresh leaves being gathered for each meal. Th Lyngams use a quilt (*ka syllor*) made out of the bark of a tee of the same name as a bed covering. This tree is perhaps the same as the Garo *simpat*. In the Bhoi and Lyngam house the swinging shelf for keeping firewood is not to be seen, no is the latter to be found amongst the sub-montane Bodo tribes in Assam.

MUSICAL INSTRUMENTS.

The Khasis have not many musical instruments, and those that they possess, with one or two exceptions, are of very much the same description as those of the Assamese. There are several kinds of drums, viz. *ka nakra*, which is a large kettle-drum made of wood having the head covered with deer-skin; *ka kaing*, which is a cylindrically-shaped drum rather smaller than the Assamese *dhol* (*ka kaing kynthei* takes its name from the fact that this drum is beaten when women, *kynthei*, dance); *ka padiah*, a small drum with a handle made of wood; *katasa*, a small circular drum. Khasi drums are nearly always made of wood, not of metal, like the drums to be seen in the monasteries of Upper Assam, or of earthenware, as in Lower Assam.

Ka duitara is a guitar with eight silk strings, which is

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played with a little wooden key held in the hand. *Ka maryngod* is an instrument much the same as the last, but is played with a bow like a violin. *Ka maryngthing* is a kind of guitar with one string, played with the finger.

Ka tángmuri is a wooden pipe, which is played like a flageolet. *Ka kynshiw*, or *shákuriew*, are cymbals made of bell metal; *ka shiréti*, or *ka shingwiang*, is a kind of flute made of bamboo. This instrument is played at cremation ceremonies, and when the bones and ashes of a clan are collected and placed in the family tomb, or *máwbah*. This flute is not played on ordinary occasions. In the folk-lore portion of the Monograph will be found a tale regarding it. There are other kinds of flutes which are played on ordinary occasions. The Wárs of the twenty-five villages in the Khyrim State make a sort of harp out of reed, which is called *ka 'sing ding phong*. The Khasis also play a Jews' harp (*ka saieng*), which is made of bamboo.

AGRICULTURE.

The Khasis are industrious cultivators, although they are behindhand in some of their methods of cultivation, (e.g. their failure to adopt the use of the plough in the greater portion of the district); they are thoroughly aware of the uses of manures. Their system of turning the sods, allowing them to dry, then burning them, and raking the ashes over the soil, is much in advance of any system of natural manuring to be seen elsewhere in the Province. The Khasis use the following agricultural implements:—A large hoe (*maddiw kuh*), an axe for felling trees (*u adie*), a large da for felling trees (*ka wait lyngpam*), two kinds of bill-hooks (*ka wáit prat* and *ka wáit 'dawat*), a sickle (*ka rámki*), a plough in parts of the Jaintia Hills (*ka lyngkor*), also a harrow (*ka iuh mei*). In dealing with agriculture, the lands of the Khasi and Jaintia Hills may be divided into the following classes:—(a) Forest land, (b) wet paddy land called *kuli* or *pynthor*, (c) high grass land or *ka ri lúm* or *ka ri phlang*, (d) homestead land (*ka 'dew kyper*). Forest lands are cleared by the process known as *phoming*, the trees being felled early in the winter and allowed to lie till January or February,

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the ground, and well oiled. A silver ornament, or a few rupees, placed at the top, reward the successful climber." A leg of mutton, or a piece of pork fixed at the top of this pole would render the pastime identical with the "greasy-pole" climbing of English villages. The following are some other Khasi games:—

Wrestling; two persons grasping each other's hands with the fingers interlocked, and then trying to push one another down; tug-of-war with a piece of stick, the two combatants placing their feet one against the other; butting at one another like bulls, and trying to upset each other (*in tar masi*); long jump; high jump; blind-man's buff; flying kites; pitching cowries into a hole in the ground; a game like marbles, only played with round pebbles, and others.

MANUFACTURES.

The manufactures of the Khasis are few in number, and do not seem to show any tendency to increase. On the contrary, two of the most important industries, the smelting of iron ore and the forging of iron implements therefrom, and the cotton-spinning industries at Mynso and Suhtnga, show signs of dying out. Ploughshares and hoes and bill-hooks can now be obtained more cheaply from the plains than from the forges in the hills, and Manchester piece goods are largely taking the place of cloths of local manufacture. The iron industry in former days was an important one, and there is abundant evidence that the workings were on a considerable scale, e.g. at Nongkrem and Laitkynthei, in the shape of large granite boulders which have fallen to the ground from the sides of the hills owing to the softer rock which filled the interstices between the boulders having been worked out by the iron-workers, their process being to dig out the softer ferruginous rock, and then extract the iron ore from it by means of washing. The softer rock having been removed, the heavier portions fell by their own weight, and rolled down to the bottom of the slopes, the result being the great number of boulders to be seen near the sites of these workings.

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Colonel Lister, writing in 1853, estimated that 20,000 maunds of iron were exported from the hills in the shape of hoes to the Assam Valley, and in lumps of pig iron to the Surma Valley, where it was used by boat-builders for clamps. Nowadays the smelting of iron is carried on in very few places. There are still smelting-houses at Nongkrem and Nongsprung, but these are practically the only places left where smelting of iron ore goes on; there are many forges where rough iron brought from the plains is melted down and forged into bill-hooks and hoes. Messrs. Yule and Cracroft have described the native process of smelting iron, and it is only necessary to refer to their papers if information is required on the subject. Yule's account is a very full one, and is to be found at page 853, vol. xi. part ii. of the Journal of the Asiatic Society of Bengal. The system pursued, both in the extraction and in the subsequent smelting of the ore, is the same at the present day as that described by Yule. Dr. Oldham, writing in 1863, says, "The quality of this Khasi iron is excellent for all such purposes as Swedish iron is now used for. The impurity of the blooms (or masses of the metal in a molten state), however, as they are sent to market, is a great objection to its use, and the waste consequent thereon renders it expensive. It would also form steel or wootz (Indian steel) of excellent quality. I have no doubt that the manufacture could be greatly improved and possibly extended." Dr. Oldham, however, goes on to remark that the manufacture of iron could not be very much extended, owing to the scanty dissemination of the ore in the rocks, and the consequent high cost of obtaining it. At present the want of any permanent supply of water prevents the natives from working for more than a few days during the year, whilst the rains are heavy, and they can readily obtain sufficient force of water for the washing of the ore from its matrix. The export of iron in any form from the district has now almost died out, only a few loads being brought down by the Khasis from Laitkem, in Khaleamphra, to the Bordwar and Palasbari markets in the Kamrup District of the Assam Valley. Iron of English manufacture has, of course, much cheapened the market, but probably the fact that the parts of the country in the neighbourhood of the rocks which contain the metal have

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Fig. 2

Fig. 3

Fig. 4

Fig 2. Drums, flutes and cymbals of the Khasi. Fig 3. Sacrificial Knives and ka wait of the Khasi. Fig. 4. Sacrificial dress of the Seh Blei (Khasi).

415

415 UTENSILS—[illegible] containers (e.g., racks, barrels); food and beverage containers (e.g., cans, bottles, jars); kitchen utensils (e.g., pans, dishes, bottles, bowls, radios); containers made from special materials (e.g., gourds, baskets, earthen pots, leather bags, wooden boxes, paper cartons); chemical utensils (e.g., test tubes, flasks, retorts, vats); brewing and distilling apparatus; [illegible] with special functions (e.g., molds, funnels, sieves, drinking straws); etc. See also:

Brewing . . . . . 57 Salon eating 295
Household equipment . . . . . 59 Cooperage 305
Utensil detailing . . . . . 312 Containers of 101
Eating utensils . . . . . 411 Vessels 344

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291 women at Nongstoin wearing gaiters of leaves. It was explained to me that these were worn to keep off the leeches. The Khasi women might almost be said to be excessively clothed—they wear the cloak in such a way as to hide entirely the graceful contours of the figure. The women are infinitely more decently clothed than Bengali coolie women, for instance; but their dress cannot be described as becoming or graceful, although they show taste as regards the blending of colours in their different garments.

The dress of the Synténg women is a little different. With them the *jain khrywong* takes the place of the Khasi *jainsem*, and is worn by them in the following manner:—One of the two ends is passed under one armpit and its two corners are knotted on the opposite shoulder. The other end is then wound round the body and fastened at the waist, from which it hangs half way down the calf. Over this they wear a sort of apron, generally of muga silk. They have the cloak and the head-wrapper just the same as the Khasi women. The Synténg striped cloth may be observed in the picture of the Synténg girl in the plate. Khasi women on festive occasions, such as [292] the annual Nongkrem puja, do not cover the head. The hair is then decked with jewellery or with flowers; but on all ordinary occasions Khasi women cover the head. *Wár* women, however, often have their heads uncovered.

Modern Dress.—The up-to-date Khasi male wears knicker-bockers made by a tailor, stockings, and boots; also a tailor-made coat and waistcoat, a collar without a tie, and a cloth peaked cap. The *young lady of fashion* dons a chemise, also often a short coat of cloth or velvet, stockings, and smart shoes. Of course she wears the *jainsem* and cloak, but occasionally she may be seen without the latter when the weather is warm. It [293] should be mentioned that the Khasi males are seldom seen without a haversack in which betel-nut, lime, and other odds and ends are kept; and the female has her purse, which, however, is not visible, being concealed within the folds of her lower garment. The haversack of the men is of cloth in the high plateau and in the Bhoi country, but it is of knitted fibre in the *Wár* country. The Syntengs have a cloth bag, which they call *ka wasa*.

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blackened with the smoke of years, upon which are spread the faggots of resinous fir-wood used for kindling the fire. Above this again in a wooden framework fixed on to the beams of the house, upon which all sorts of odds and ends are kept. Around the fire are to be seen small wooden stools, upon which the members of the household sit. Up-to-date Khasis have cane chairs, but the women of the family, true to the conservative instincts of the sex, prefer the humble stool to sit upon. Well-to-do Khasis nowadays have, in addition to the ordinary cooking vessels made of iron and earthenware, a number of brass utensils. The writer has seen in a Khasi house in Mawkhar brass drinking vessels of the pattern used in Orissa, of the description used in Manipur, and of the kind which is in vogue in Sylhet. The ordinary cultivator, however, uses a waterpot made from a gourd hollowed out for keeping water and liquor in, and drinks from a bamboo cylinder. Plates, or more properly speaking dishes, are of several kinds in the houses of the rich, the two larger ones being styled *ka phiang kyrthei* (female) and *ka phiang shyrwang* (male). Needless to say, the first mentioned is a larger utensil than the latter. The ordinary waterpots, a *khiew phiang kyrthei* and a *khiew phiang shyrwang*, are made of brass, the former being a size larger and having a wider mouth than the latter. The pot for cooking vegetables in made of iron. Another utensil is made of earthenware; this is the ordinary cooking pot used in the houses of the poor. Brass spoons of different sizes are used for stirring the contents of the different cooking utensils, also a wooden spoon.

In the sleeping-rooms of the well-to-do there are wooden bedsteads with mattresses and sheets and pillows, clothes being hung upon clothes-racks, which in one house visited were of the same pattern as the English "towel horse." The ordinary cultivator and his wife sleep on mats made of plaited bamboo, which are spread on the bare boards of the house. There are various kinds of mats to be met with in the Khasi houses made of plaited cane, of a kind of reed, and of plaited bamboo. The best kind of mat is prepared from cane. In all Khasi houses are to be seen *ki kaup*, or rain shields, of different sizes and sometimes of somewhat different shapes. The large

shield of Cherrapunji is used as a protection from rain. Those of Maharam and Mawiang are each of a peculiar pattern. Smaller shields are used as protections from the sun or merely for show, and there are specially small sizes for children. Then there are the different kinds of basket (*ki kñoh*) which are carried on the back, slung across the forehead by a cane head-strap. These, again, are of different sizes. They are, however, always of the same conical shape, being round and broad-mouthed at the top and gradually tapering to a point at the bottom. A bamboo cover is used to protect the contents of the basket from rain. There is a special kind of basket made of cane or bamboo with a cover, which is used for carrying articles on a journey. These baskets, again, are of different sizes, the largest and best that the writer has seen being manufactured at Bandwai, in the south-western portion of the hills. Paddy is husked in a wooden mortar by means of a heavy wooden pestle. These are to be seen all over the hills. The work of husking paddy is performed by the women. A bamboo sieve is sometimes used for sifting the husked rice, a winnowing fan being applied to separate the husk. The cleaned rice is exposed to the sun in a bamboo tray. Paddy is stored in a separate store-house in large circular bamboo receptacles. These hold sometimes as much as 30 maunds* of grain. Large baskets are also used for keeping paddy in. In every Khasi house is to be found the net bag which is made out of pineapple fibre, or of a stout, the *Anamassa sativa* (*Bonhmeria nivea*). These bags are of two sizes, the larger one for keeping cowries in, the cowries in former days having been used instead of current coin in these hills, the smaller for the ever necessary betel-nut. *Pán* leaves are kept in a bamboo tube, and tobacco leaves in a smaller one. Lime, for chewing with betel-nut, is kept in a metal box, sometimes of silver, which is made in two separate parts held together by a chain. The box is called *ka shanam*, and is used all over the hills. This box is also used for divination purposes, one end of it being held in the hand, and the other, by means of the chain, being allowed to swing

* The maund is 82 lbs.

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There is also a pair of squeezers used by the old and toothless for breaking up betel-nut. In the houses of the well-to-do is to be seen the ordinary hubble-bubble of India. Outside the houses of cultivators are wooden troughs hollowed out of the trunks of trees, which are used either as drinking troughs for cattle or for feeding pigs. A special set of utensils is used for manufacturing liquor. The Synteng and *War* articles of furniture and utensils are the same as those of the Khasis, with different names, a remark which applies also to those of the Bhois and Lyngams. Both the latter, however, use leaves as plates, the Bhoi using the wild plantain and the Lyngam a large leaf called *ka 'la mariong*. The leaves are thrown away after eating, fresh leaves being gathered for each meal. The Lyngams use a quilt (*ka syllar*) made out of the bark of a tree of the same name as a bed covering. This tree is perhaps the same as the Garo *simpok*. In the Bhoi and Lyngam houses the swinging shelf for keeping firewood is not to be seen, nor in the latter to be found amongst the sub-montane Bodo tribes in Assam.

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The Khasis have not many musical instruments, and those that they possess, with one or two exceptions, are of very much the same description as those of the Assamese. There are several kinds of drums, viz. *ka nikrá*, which is a large kettle-drum made of wood having the head covered with deer-skin; *ka ksing*, which is a cylindrically-shaped drum rather smaller than the Assamese *dhol* (*ka ksing kynthei* takes its name from the fact that this drum is beaten when women, *kynthei*, dance), *ka padiah*, a small drum with a handle made of wood; *kotaos*, a small circular drum. Khasi drums are nearly always made of wood, not of metal, like the drums to be seen in the monasteries of Upper Assam, or of earthenware, as in Lower Assam.

Ka dwitara is a guitar with **muga** silk strings, which is

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323 Larnai. The Larnai potters make many of the earthen pots to be found in the Khasi houses called *khiew ranei*, or sometimes *khiew Larnai*. Mr. Gait says, "These potters use two kinds of clay mixed, one is of a dark blue colour, 'dew-iong, and the other of a greyish colour, 'dew khlaid. These clays seem to correspond closely with the *kumár mátti* and *kiew mátti* of the Brahmaputra Valley."

323 The clay at Larnai is well beaten out upon a hide, or upon a
● 415 flat disc of wood; the women fashion the pots by hand, they do
435 not use the potter's wheel. The pots are sun-dried and then fired. They are painted black with an infusion of a bark called *sohkiya*. The Larnai potters also make flower-pots which are sold in Shillong at from 2 annas to 4 annas each, the price of the ordinary pot or *khiew ranei* varying from 2 pice to 4 annas each. A water-pot (*khiew um*) is also fashioned, which is sometimes used in the manufacture of liquor, price 4 annas to 6 annas each.

quilt, made out of the bark of a tree which is beaten out and then carefully woven, several layers of flattened bark being used before the right thickness is obtained. This quilt is called by the Lyngngam "*Ka ngkha*" (Garo *nimyed*). Food is cooked in earthen pots, but no pice are used, the bread being one of the maize cobs taking their place. The leaves are thrown away after use, a fresh supply being required for each meal.

The Lyngngam have one loom, they do not distil spirit, the beer is brewed according to the Khasi method. Games they have none, and there are no social archery meetings like those of the Khasis. The Lyngngam methods of hunting are setting spring guns and digging pitfalls for game. The people say that now the Government and the Sirdar of Nongstoin have prohibited both of these methods of destroying game, they no longer employ them. But I came across a pitfall for deer not long ago in the neighbourhood of a village in the Lyngngam country. The people declared it to be a very old one: but this I very much doubt, and I fear that these objectionable methods of hunting are still used. The Lyngngam fish to a small extent with nets, but their idea of fishing *par excellence*, is poisoning the streams, an account of which has already been given in this monograph. The Lyngngam are omnivorous feeders, they may be said to eat everything except dogs, snakes, the kalsit monkey, and lizards. They like rice, when they can get it; for sometimes the out-turn of their fields does not last them more than a few months. They then have to fall back on Johnson and millet. They eat wheat largely, and for vegetables they cook wild plantains and the young shoots of bamboo and cane plants. The Lyngngam are divided up into exogamous clans in the same manner as the Khasis. The clans are matriarchal families. The Lyngngam have some stories regarding the founders of these clans, of which the following is a specimen:—"A woman was asleep under a *soldier* tree in the jungle, a flower from which fell on her, and she conceived and bore a female child who was the ancestress of the Nongshlaw clan." Some of the stories of the origin of other clans do not bear repeating. There do not appear to be any hypergamous groups. As with the Khasis, it is a deadly sin to